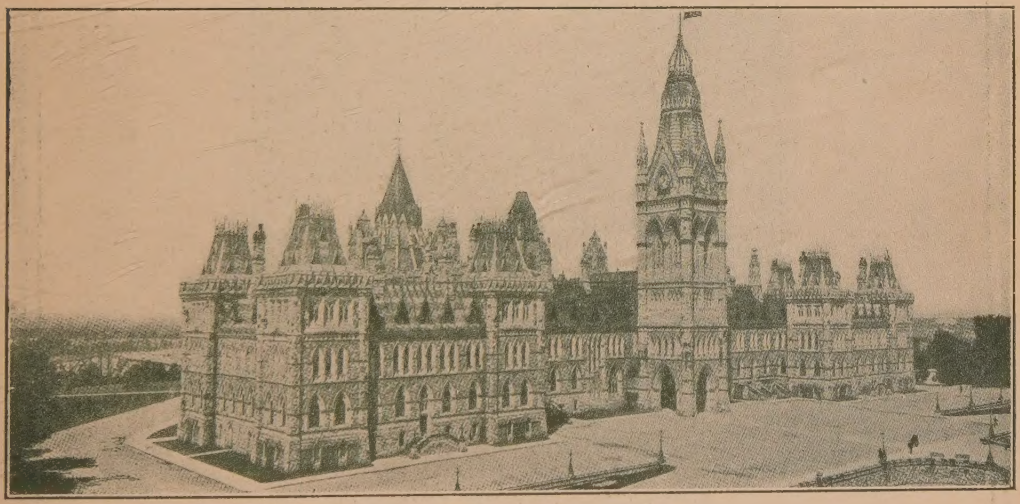
CANADIAN NUMBER

Vol. XXVI MAY, 1913 No. 5

Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



PARLIAMENT BUILDING, OTTAWA,
Capital of Canada.

THE HYMN THAT HELPED MAKE A GOVERNOR

A youth entered Gustavus Adolphus College with the purpose of taking a brief business course.

The singing of "A Mighty Fortress Is Our God" by three hundred voices in the chapel of the College so impressed the young man that he determined to continue his studies and get all the College could give him.

That young man is now Governor Eberhart of Minnesota.

GOVERNOR EBERHART OF MINNESOTA.

After noting the facts, the editor of one of Minnesota's leading secular newspapers writes: "In the song he found the germ that made him Governor in less than twenty years. Four hundred years had not ended the power of the Luther hymn: it was still potent to make men *men.*"

This hymn and two hundred and forty-nine others with inspiring ring and tuneful harmony, make up the

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LUTHER LEAGUE REVIEW

P. O. Box 876 NEW YORK

Of the Church - By the Church - For the Church

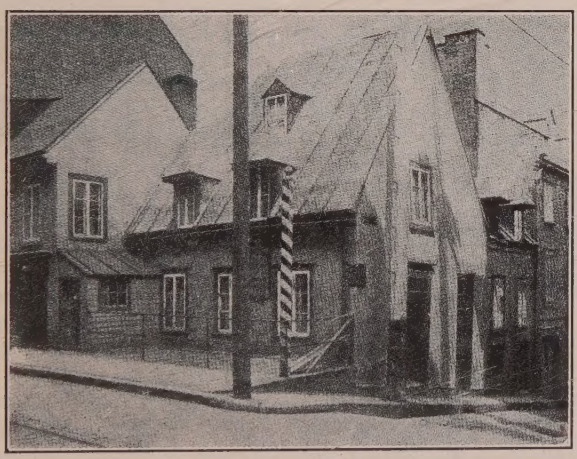
Luther League Review

The Beginning and the End of French Domination in America

BY REV. M. J. BIEBER.

ONE of the most important battles ever fought on the American continent occurred on the Plains of Abraham, before Quebec, on September 13, 1759. That memorable 13th was a lucky day for Protestantism. It sounded the death knell of the reign of Catholic France in North America and the beginning of civil freedom, religious liberty and aggressive Anglo-Saxon dominance from the Arctic Circle to the Gulf of Mexico. It laid the foundations of the two most liberal and enthusiastic Protestant missionary nations of modern times. It began two asylums, Canada and the United States, that have become the refuge for the oppressed of all the nations of the earth. The battle on the Plains of Abraham gave importance to Saratoga, to Yorktown, to Gettysburg and to Manila. When Wolf met Montcalm Protestantism met Catholicism as they did at Lutzen in 1632 when Gustavus Adolphus in his death defeated Pilly and saved the open Bible with all its resultant blessings.

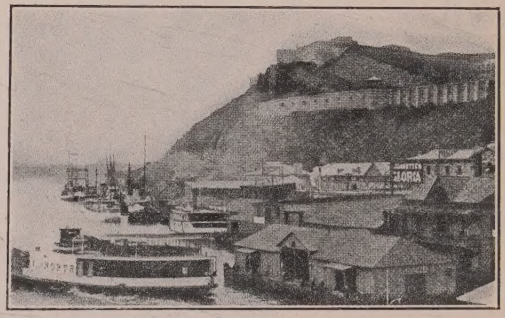
The Atlantic coast of Canada was first touched by the English Cabots, but the St. Lawrence was discovered and explored by the French and the first permanent Canadian settlement was made by the Frenchman Champlain at Quebec in 1608. The French Jesuit priests and explorers traveled from the Atlantic along the St. Lawrence to the Great Lakes, down the Mississippi to the Gulf of Mexico, and claimed the country for France and for the Pope. Treaties were made with the Indians, trading posts were established and forts were erected. The English gained a



MONTCALM'S HEADQUARTERS.

foothold in Newfoundland, Hudson's Bay and Acadia (Nova Scotia). They also treated and traded with the Indians, founded settlements and established counter forts. There were frequent disputes, conflicts, local and national wars. Cities and strongholds and lands were captured and often again re-ceded by European treaties. Yet these wars, lasting over a hundred years, were but preliminary. A coming and final conflict for supremacy was inevitable. It came in 1755 and lasted seven years. It is called in Canada "The Seven Years' War" and in the United States "The French and Indian War." At this time the French claimed all of North America except the Atlantic Coast; the English all but the Valley of hhe St. Lawrence! Only the sword and the cannon could decide these rival claims. What was the condition of the belligerents at this time?

The French were stronger in the North and West; in Canada along the St. Lawrence and the Great Lakes and west of the Alleghenies in the Valley of the Ohio. They were intrenched in Nova Scotia, Quebec, Montreal, on Lakes George and Champlain, Niagara, Detroit, down to Fort Duquesne (Pittsburgh). They had the friendship of most of the Indian tribes. They had a fleet of 100 vessels and commanded an army of 180,000 men. They were united, their generals had complete authority and their soldiers were trained to forest warfare. Moreover, Canada was easy to defend, as it could be reached by only a few routes, and those of great difficulty. The English, on the other hand, embraced their American colonies, who, though outnumbering the French twelve to one, were not easily commanded or controlled. Its army, which numbered only one-tenth of that of the French, or 18,000, was not trained to Indian warfare. She did not command as strong forts as her adversary. Only in the number of war vessels did she outrank France two to one. Both mother countries as well as their colonies feeling the need of victory made vigorous preparations for the fray. They sent additional troops, vessels and commanders. The conflict began in 1755. It was disastrous to the British at Fort Duquesne and Niagara. Though the French lost Acadia, they still held Louisburg. The years 1756 and 1757 proved even worse for the English owing to the incompetency of their leaders. The only ray of hope lay in the new Prime Minister of England. The control of the Government passed from Newcastle to William Pitt. Pitt was given full control. In addition to his ability and integrity he possessed wonderful self-confidence, for he said: "I am sure that I can save this country and that nobody else can." And he saved it. He selected commanders who could command and not simply because they belonged to the aristocracy. A strong fleet was sent forth and younger generals were appointed over the land forces. Among them was one Colonel James Wolfe, one of a staff of three brigadiers under Colonel Jeffrey Amherst. In consequence of this English housecleaning the war assumed a new aspect and the close of 1758 found Louisburg and Fort Duquesne taken by the English and the posts on the Great Lakes and the West

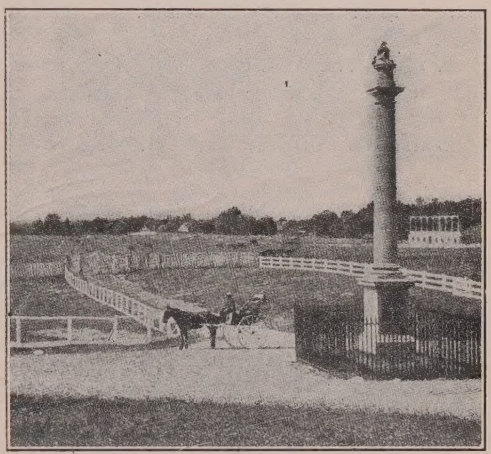


FORTRESS OF QUEBEC.

weakened by the capture of Fort Frontenac. It was a disastrous year to the French. Yet they still held the forts and cities on the St. Lawrence, including impregnable Quebec; they had the key to New York and New England at Fort Ticonderoga on Lake George; and they were in possession of Niagara on the Great Lakes; above all they had a commander who could plan, inspire and execute—the Marquis de Montcalm, "an honorable man of good morals, brave and a Christian"—a man in the prime of life, but forty-five years of age, who had entered the army at the age of fifteen and had seen thirty years of successful and honorable service. Besides he was reinforced by 2,000 regulars from France and the majority of the Indian tribes remained faithful to his standards. The French cause was by no means lost nor even hopeless nor disheartening.

The hope of the English rested in Wolfe. Though but 32 years of age, he had seen seventeen years of service and at 23 held the rank of lieutenant-colonel. He once said to

his mother, "My utmost desire and ambition is to look steadily upon danger," and never was soldier or general cooler than he in the thickest of the fight. While Amherst was to attack Ticonderoga and Prideaux Niagara, General Wolfe, with the aid of the fleet under Admiral Saunders, was to storm Quebec. When Wolfe sailed up the St. Lawrence he might well have considered the task hopeless. For eight miles the shore was lined with entrenchments behind which lay 14,000 well seasoned French soldiers and their ferocious Indian allies. These protected the lower town, while the upper portion of the city, surrounded by a seemingly impregnable wall upon which bristled 100 cannon, was defended by 2,000 men. Beyond the upper town extended the Plains of Abraham, which overlooked the river above, but which could not be reached because of the very high and almost perpendicular cliffs Even these cliffs were guarded. Yet Wolfe decided upon the impossible—*he would scale the cliffs!* He had 9,000 men and there were 18,000 in the fleet. He passed the forts, soon demolished the lower town, and threatened the town at the side, but failed to make an impression. The French sent a message to him: "You will demolish the town, no doubt, but you shall never get inside." Wolfe said, "I will have Quebec if I stay here till the end of November." He lost 450 men in this flank movement and barely saved his fleet from utter destruction, the French sending fire ships and burning rafts among them. Amherst, who had captured Ticonderoga, refused to assist Wolfe in the siege, and he himself became dangerously ill, helplessly confined to his bed for five long days. No sooner was he upon his feet when he determined to scale the heights. He placed 3,600 soldiers in the vessels above the city and ordered 1,200 at another point to be in readiness to join him. He gave the command that "the officers and men will remember what their country expects of them." He had carefully reconnoitered every foot of the steep cliffs and decided on *Ause du Toulon,* afterwards called Wolfe's Cove, as the "scaling point," about one and one-half miles above the city. His soldiers in small boats, he in the foremost, drifted silently down the river on the dark night of September 12, while he softly repeated portions of "Gray's Elegy," ending with the prophetic line, "The paths of glory lead but to the grave." On landing at the base, twenty-four volunteers led the way up the narrow path. Soon their shots and loud huzzars gave the signal that the summit had been reached and the guards overcome. The whole army went scrambling up, grasping trees and bushes, dragging their cannon after them, and by morning they stood in battle array upon the plains. The French were amazed, but Montcalm hurried at once to the attack. The French advanced, shouting and firing. At forty paces the British fired a deadly volley, when Wolfe led a bayonet charge. Nothing could withstand his fierce advance, and when he fell with a bullet wound in his breast and was carried to the rear he heard one of his soldiers cry, "They run! See how they run!" "Who runs?" Wolfe demanded. "The enemy,



PLAINS OF ABRAHAM AND WOLFE MONUMENT.

sir. They give way everywhere!" Turning on his side, the dying general murmured, "Now, God be praised, I will die in peace." Montcalm also fought his last fight. He, too, fell at the head of his troops, and that night he breathed his last in the city, exclaiming: "I die happy, because I shall not live to see the surrender of Quebec."

In this battle the French lost 1,200 men; the English, 58 killed and over 500 wounded. The French also lost the continent. The main army retreated to Montreal, and the next year failed in an attempt to recapture the city, and with this failure ended French and Roman rule in America. When the treaty of peace was signed in Paris in February, 1763, the war was ended. "Half the continent changed hands at the scratch of a pen" and almost the whole of North America became English territory.

May

"While from the purpling east departs
The star that led the dawn,
Blithe Flora from her couch upstarts,
For May is on the lawn.
A quickening hope, a freshening glee,
Foreran the expected power,
Whose first drawn breath, from bush and tree,
Shakes off that pearly shower."

—Wordsworth.

Historical Events of May

1.—Ascension Day.

6, 1638.—Swedes settle on the Delaware.

11.—Whitsunday.

23, 1498.—Jerome Savonarola, the great Italian reformer before Luther, burned to death in Florence.

26, 1871.—The Norwegian Lutherans opened their seminary in their mission in Madagascar.

Luther's Manner and Attitude in Prayer

A friend of Luther has left an interesting statement about his mien and manner in prayer: "I have often seen the doctor lifting his eyes and hands toward heaven in a remarkable way, either walking or standing, and then heard him pray. Frequently also he would leave his guests at the table, and, retiring to the window, would pray there alone for a time."

He once wrote from Coburg: "I am here like a hermit, and like a land without water. I am unable to produce anything which I consider worth writing to you about, except that with all the might of prayer, with prayerful sighs and groans, I try to reach heaven, and, though wicked, knock at the gate of Him who has said, 'Knock, and it shall be opened unto you.'"

A man who thus lived in constant communion with his Father in heaven may well be understood to learn "in everything" to make known his requests by prayer and supplication, with thanksgiving. Thus, when attacked by a severe illness, he asked that prayer might be offered in all the churches, and to this fervent prayer he ascribed his deliverance.

To Provost Frederic of Nuremberg he wrote: "Unite with yours in prayer for us; for Satan rages in the world, being not satisfied with having corrupted other souls by means of sects, but intending to destroy us also, both in body and soul." To Amsdorf he wrote: "Pray for the sinner Luther." And to other friends: "Pray for me, who am poor and weak. For," said he, "the Lord our God is a God of the humble and perplexed hearts which are in need, in tribulation, in danger, in which He showeth His power; for if we were strong, then we should be proud and haughty. God cannot show His power, nor make proof thereof, but only in our weakness." "When we are well, let us sing to God a psalm and praise Him; but if it is not well with us, let us call upon God and pray."

Pentecostal Outpouring

Pentecost is the completion of the Easter cycle. It celebrates the fulfillment of Christ's promise of the outpouring of the Holy Spirit upon His followers and also the establishment of the Church. As Easter is a memorial of the feast in which the first fruits of the harvest were consecrated in the temple, as well as the celebration of the resurrection of Christ, the first fruits from the grave, as well as of our redemption, so, too, Pentecost is both a memorial of the feast of the completed harvest and also answers to the giving of the Law of Sinai. It commemorates the adoption and organization of the new covenant people of God into the Christian Church.

Joel refers to this copious and free outflow of the Holy Spirit. Extraordinary spiritual blessing is the true restoration of God's people. This was fulfilled on Pentecost when Peter preached, and many were converted.

We note the following facts: 1. The blessing general—God's spiritual Israel were to share in the gift of the Holy Spirit. Upon them it is to come; and at the last upon the world. It would be, then, that nations should be spiritually born in a day. "The Lord Jehovah, who gathereth the outcasts of Israel, saith, yet will I gather others to him, besides his own that are gathered." 2. The safety of the godly—a fearful ordeal is referred to by the prophet. God's people, however, shall be brought forth from this searching trial unhurt. Jesus will be our Saviour. We shall call upon His name. The salvation proclaimed first at Jerusalem shall extend to the "remnant"; and the Gentiles shall be filled with the spirit of God.

See how today the cross is advancing. Missions are scattered everywhere among the heathen. People of every clime and race are being gathered into the Church. We live in the dispensation of the spirit. Ours is a Pentecostal time.

R. N. S.

Ottawa—The Canadian Capital

COMPILED BY REV. LUTHER M. KUHNS.

FOR many years Canada possessed a portable capital. Parliament used to sit at Quebec and at Montreal alternately. Finally, Queen Victoria fixed the capital at Ottawa, which had been called Bytown, for Colonel By, the builder of the Rideau Canal.

Considered together with its charming surroundings, Ottawa is one of the most beautiful capitals in the world. The Ottawa River having plunged over the Chaudiere Falls, settles and sweeps majestically past the Parliament buildings to join the great St. Lawrence on the way to the sea. By the grassy banks of the Rideau Canal, which empties into the Ottawa between the capitol buildings and the charming Chateau Laurier, are miles upon miles of beautiful drives, which take one to the interesting experimental farm and in other ways past government houses and to many interesting and attractive points. Along these drives some 30,000 trees have been planted, and for miles together the graceful arms of the elm, one of Canada's most magnificent trees, arch the roadway.

The first session of the Parliament of Canada in the new capitol opened the 8th day of June, 1866. At this session the famous Canadian federation scheme was adopted. The House of Parliament and surrounding government buildings stand upon the high bank of the beautiful Ottawa River, just below the great Chaudiere Falls. The three blocks are built in the Gothic style of architecture, are extremely picturesque, and present a massive and imposing appearance. The Parliament House contains the two chambers and offices of the officials. The front facade is 472 feet long and three stories high, the basement being entirely above the ground line. The central tower is some 160 feet high, surmounted by a crown and flagstaff. The eastern wing accommodates the Senate and its officials, and the western the "Faithful Commons."

The foundation stone of the Parliament buildings was laid on September 1, 1860, by His Royal Highness the Prince of Wales (later King Edward VII), who was then paying his now historic visit to the continent.

The magnificent Library of Parliament is built very largely upon the lines of some of those famous chapter houses attached to the old cathedrals in the old lands. The building is circular and ninety feet in diameter, the walls being four feet thick. It is planned in the form of a polygon of sixteen sides, each angle of which is supported by a beautiful flying buttress spanning the roof of the "lean-to." The interior presents to the eye a dome of forty-two feet, the base of which is an equal distance from the ground floor.

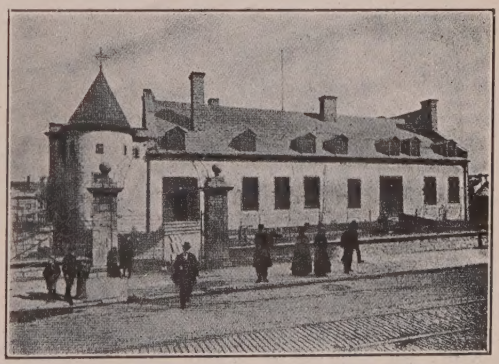
Anthony Trollope wrote: "Having the world of Canada from whence to choose, the choosers have certainly chosen well. The glory of Ottawa is the set of public buildings erected on the rock which guards, as it were, the town from the river. I know of no Gothic purer of its kind, or less sullied with fictitious ornamentation, and I know no site for such a set of buildings so happy as regards both beauty and grandeur."

Chas. Dudley Warner wrote: "There are few grants of buildings anywhere so pleasing to the eye, or that appeal more strongly to one's sense of dignity and beauty."

Ottawa was a wilderness until 1820, when Lord Dalhousie and Colonel By arrived to begin the building of the Rideau Canal. In 1827 it was a village, twenty years later a town, and in 1855 it became a city with its name changed to Ottawa. In less than eighty years Ottawa has risen from a wilderness to a city of the first magnitude in the Dominion, ranking fourth in population. When the city was incorporated it adopted as its motto the words, "Advance Ottawa."

Chateau Ramezay

Among the old houses of historic interest in Quebec is the famous Chateau de Ramezay,



CHATEAU DE RAMEZAY, MONTREAL.

erected in 1705 by Vlaude de Ramezay, Governor of Montreal. Afterwards it was known as Government House. It was occupied by

the American general, Montgomery, during the time he held the city. In this house the American Congressional Commission, composed of Franklin, Chase and Carroll, sat many days and nights trying to persuade the Canadians to join the thirteen States in the time of the Revolution. The ancient redoubts are there. Much of the old furnishings and many relics of other days are there preserved. This is one of the landmarks held for the people. Montgomery fell leading his men to the attack of Quebec on December 31, 1775. The street leading to this point is Champlain Street. On the face of the cliff a large signboard has been erected at the spot where it is supposed Montgomery fell, with the following inscription: "Here Montgomery fell, December 31st, 1775."

Montreal Ice Palace

BY W. H. C. LAUER.

WINTER is not a skeleton in Canada's cupboard, a thing that must be tolerated, but kept out of sight as much as possible. On the contrary, the Canadians are proud of their winter, and they are anxious to have the world know of it. All the world, practically, knows that Canada has a winter, but all the world does not know how the people enjoy it, and how much it contributes to their health as well as to their wealth. This has been the first Canadian winter which the writer has experienced, and even though it has been a rather mild one as compared with past winters, nevertheless what he has seen of the winter sports, such as hockey, ski-ing, snowshoeing, tobogganing, and sleighing, has impressed this fact upon his mind, that winter to the people of Canada is not a long and dreary season, but one that fills their hearts with mirth and gladness.

Four years have passed since the last Ice Palace was erected in Montreal for the celebration of the Winter Carnival. Previous to the year 1909 a period of twenty years had elapsed since the last Ice Castle had been built. The Palace has never been truly typical of the severity in the Canadian climate, it has always been rather a novelty and a toy. The climate is such that it is often very difficult to erect an ice palace, and it is not infrequently disfigured during construction owing to the rise of temperature at times. The first building was a square structure, each side 90 feet long, with a tower 50 feet high at each corner. In the center rose another square tower with a tapering spire nearly 100 feet in height. The Palace which was erected in 1889, the last one before the interval of twenty years in which time there was no Palace erected, was 160 by 140 feet and the tower was 118 feet in height. The Palace of 1909, the last to be built was known as the King Edward. The main tower of this Palace was 160 feet high, the smaller towers being 65 feet in height. The surrounding walls were practically 100 feet in length on each side. Twenty thousand blocks of ice had been used, each about 48 inches long, 22 inches wide and 28 inches thick. The ice used in the construction of the Palace weighed 4,000 tons.

One of the leading features during the Winter Carnival was the storming of the Ice Palace by the snowshoers. These would gather, often 2,000 in number, upon the heights of Mount Royal, and with their torches would form all sorts of fantastic figures upon the mountain side. Then a movement would be noticed in the myriads of twinkling lights upon the slope, and sparkling, flashing and twinkling the enemy would come on. Suddenly one would see a break in the ranks of sightseers, leaving a vast open space leading straight to the palace. The castle would then in a moment be surrounded. The bugle call would ring out clear and sweet .There would be a loud report, and then without further warning streams of fire and showers of burning shot would be poured upon the palace. At first there would be but little resistance from within, and only dark figures could be seen rushing about. Suddenly from every opening volumes of gleaming fire poured forth, and from every battlement a golden fringe descended upon the ruthless foe. Rockets ascended into the sky in rapid succession from every vantage point. Fire met fire in a fierce combat of strange beauty. The resistance is finally weakened and the castle has been capitulated. The gates have been thrown open and the warriors, flushed with victory, poured into the glittering fortress. And now their rockets breathed forth triumphant flame, red green and blue, until the castle glowed like a living thing, every atom gleaming in prismatic beauty, and thus bidding a brilliant, beautful "Good-night" before the warriors go back to their clubs and the sightseers to their homes.

Curling in Canada

BY JOHN J. CLEMENS.

CURLING is a game of sport in Canada. It is not a laborious task connected with the hairdresser's avocation.

The most popular outdoor games are hockey and curling. Interest in baseball is on the increase. Skiing and tobogganing are also favorite sports with many people. In Ottawa and Montreal some of our Scandinavian

CURLING—A PLAYER.

friends are the leading lights in the skiing tournaments.

While residing for five years in Manitoba the writer heard much about curling and the great "bonspiels," the annual tournaments of the curlers. It is the great event of the year. Many people who are not curlers take advantage at this time of the reduced rates on the railroads to make their annual visits to their friends in the cities where the bonspiels are held and to attend conventions often held in this connection.

Up to the time when I was requested to write this article all that I knew about curling was that it is a game in which brooms and round stones, made specially for the purpose, are used. Further inquiry led to securing the knowledge, the account of which herewith follows:

Curling is a winter sport, played on the ice. It is a very popular game in Scotland, where many of Canada's most industrious and influential men hail from. The game is played with a pair of flattish round stones, or irons, provided with a handle. The stones, or granites, which are mostly used are about 9 inches in diameter and weigh between 30 and 45 pounds. In the Ottawa Valley—i. e., between Kingston and Quebec—instead of granites, irons are mostly used. These are usually about 8 inches in diameter and weigh about 60 pounds. Brooms are used to sweep away any loose particles on the ice which may impede the progress of the stones, and to add to the keenness of the ice. The stones are hurled to an assigned point or mark. Sides are made up, usually consisting of four against four. A director, called the "skip," is appointed for each side. The rink on which the game is played is 42 yards in length and 14 feet wide. When the rink has been laid out certain marks are made at each end of it, consisting of several concentric rings, called "broughs," and a center called the "tee." One on each side plays alternately. The object is to play the stone along the ice toward the tee, and to prevent your opponent from reaching it. A certain number, usually 18, ends the game. At a prescribed distance from each of the tees a score, called the "hog score," is drawn across the ice. Any stone which does not reach beyond this mark does not count and is laid aside.

The game of curling is both interesting and profitable. The chief interest of the game con-

SKI-ING.

sists in hurling their rivals out of favorable positions and their own stones into the tee. It is a gentle exercise, as compared with baseball and football, developing strength of muscle, keenness of observation and precision of aim. As a social factor it is not to be despised, as it brings together on a common level men from all walks of life, high and low.

His Heart's Desire

BY CARLETON.

(Continued from the March Number.)

CHAPTER V.

THE DESIRE GRATIFIED.

Uncle Henry continued to make regular visits to his regained relatives and was becoming a greater favorite every time with each one of the children.

He seemed to be greatly interested in the two boys, and kept a close watch upon Edgar's school work, and upon Paul's work in the store. Never by any word had he even hinted that he had any idea of helping either one of them; and really they did not expect any help, for they believed that he had little or nothing to help with, no matter how much he might desire to help.

It was Edgar's junior year and he was concerned as to whether or not he ought to try to go another year and complete the course. Paul was very anxious that he should, but it made Edgar feel as though he was accepting too much from his brother.

The League, begun under such queer circumstances, was still progressing. The interest had not abated among the children or the helpers. A neat little sum had been gathered together for missionary purposes, and the children had all learned a great many things which they could have received by no other agency.

Uncle Henry seemed to know just about everything that happened, and as soon as it happened, and just how he managed it the family never quite knew.

One day while visiting at the home, he asked Paul if he had any future plans for himself, or if he knew what Edgar thought of doing. Edgar sat reading at the other side of the room.

"We both have a 'heart's desire,'" Paul confided, "but if Edgar is enabled to realize his, I shall try to be satisfied."

"What is it?"

"We both want to study for the ministry, but I have given the project up, but hope to be able to help Edgar through."

"Why have you given it up?"

"Simply because mother needs me to help take care of her. If there was a way to care for her and Dorothy and Grace, I could very readily work my own way through college."

"If mother and the girls were really provided for, would you actually be willing to work your own way through?"

"Indeed, I would. I wish someone would try me. The fact is, I would not want any one to assist me, unless it would be on the condition that I repay them when I had finished, or be helped by a society organized for the purpose of assisting aspirants to the calling."

"How about relatives assisting?"

"That would make a difference. But, you see, I have never had any to whom I might look. I think, though, that I should prefer to look after the matter myself."

"You certainly are an independent young fellow," laughed Uncle Henry. "Perhaps a little too independent for your own good."

"Now, Uncle Henry," exclaimed Paul, "I suppose I appear to be rather curt in my statements; but, you must remember, I have had to fight my own way for a good many years, and I am not so very old, either."

"You are all right. I like you better for your independence. How is it with you?" and he turned to Edgar.

"I hope to finish my high school course, and then I expect to work my own way through the rest of my school years, with possibly a little help from Paul."

"You two boys are certainly to be commended for your motives," said Uncle Henry, "but, unless I miss my guess, I do not think either one of you will find it necessary to do as you have planned to secure your education. I have another confession to make to you all. Call your mother please," and Edgar hastened to do his bidding.

When he came back bringing Mrs. Cecil with him, Uncle Henry began: "I have something else to tell you, and to ask your forgiveness once more," and he looked at each one in turn, half smiling, half grave; "your Uncle Henry is not as destitute as he has tried to make you believe. It is true he has saved some money during the past years, but it is a goodly sum of money, and he is very far from being a poor man. There is nothing that would give him more or greater pleasure than to be permitted to take you all to his old home in Portland and then send the boys to school and to college, and care for mother and the girls as best he can. What do you

all say? Elizabeth, would you be willing to return to the old home? I so long to see Dorothy and Grace in the old house. Grace is just about the age of Marie when she left us, and I fancy resembles her very much. Come, what do you say?"

The tears were shining in Mrs. Cecil's eyes. "Oh, Uncle Henry! If you could only know how I have dreamed of the old home, and longed, yea, even cried for just one more sight of it, and the dear old rooms, and the trees and yard, you would understand how willingly I would go back to it."

"And how I have longed to have you with me again!" The proud, old head was very low, and the tears were standing in his eyes. "How many dreary days, and drearier nights, I could have avoided and saved you, had I not permitted my angry passions to rule my reason."

"I, too, was to blame. I could have been less hasty in my actions, and saved these years of sorrow. But let us forget them; the years to come shall be made bright—as full of joy as it is possible to fill them. Let us not grieve over the faded roses, but work patiently for the roses of another summer. Life is too short to fill it with regrets."

"You are right, Elizabeth. We have these treasures of yours, and we will live in them and for them, and try to do all the good we can for the glory of the eternal Master."

Paul sat through the talk between his mother and uncle, scarcely hearing them, after the first few words, his eyes shining, his mind busily occupied in building air castles, which now seemed to have solid foundations. A little prayer welled up in his heart: "Oh, Father, I thank Thee for this wonderful gift, for the granting of my heart's desire. May I succeed and be the means of saving many in Israel, for Jesus' sake. Amen."

The days which followed were surely busy and happy ones in the Cecil household.

As soon as possible Paul told the good news to Dr. Carroll. "I am very happy for you, Paul," he said, "and the only regret I have is, that we shall lose you from our Junior League; but what is our loss will be some one else's gain, and you will have a greater field in which to use your talents."

"I shall miss it, too," returned Paul. "I think, though, that Wilber and the girls will be able to handle it just as successfully without me as when I am present."

Some one told Helen before he had an opportunity to do so, and when she met him she greeted him with: "I am very glad for you, Paul, but we shall surely miss you."

"For a while," he laughed.

"And maybe longer," she looked at him saucily.

"I hope to some back," he said, "I do not expect to give up my friends because I am going away. I think too much of some of them to ever forget them."

She lowered her glance.

This emboldened him to go on. "There is one in particular that I do not wish to forget. nor to be forgotten by."

"Maybe she will not," very softly.

"I should not say this," he spoke awkwardly, "as it will be a long time before I could hope to win her, but——"

"Sometimes people like to wait." This in a mere whisper.

"If they could I would not forget."

She made him no answer.

After a moment of painful silence she recovered her self-possession and asked, "When do you go?"

"We all go to Portland next week. Edgar will finish high school there, as it is a grade higher school than this one here, and I will enter the preparatory school in September. Mother and the girls, of course, will remain with Uncle Henry."

"How well I remember the first evening I ever saw him, and how much I wondered, even as the village gossips did: 'Who he was, what he came for, and how long he intended to stay,'" she finished, laughingly.

"He has certainly been a 'fairy godmother' of an uncle to us. If it were not for him, I suppose my air castles would all come tumbling down about my ears, but I think he will be able to help me build them secure."

"Have you ever thought where you would like to go after you come out of the seminary, Paul?"

"I would like to be a man after the type of Paul" he said very gravely, "I should like to go to the lands that know Him not."

"Did you know I have always wanted to study medicine, and then go to try and help the poor heathen, who have no one to cure their bodily ills?"

"No," he drew a deep breath. His mind leaped forward to the time when he, a min-

(*Continued on page 18.*)

The Gettysburg Address

BY J. B. OAKLEAF.

IT is now, and has been for years, a classic. Much is being said and written concerning the address, but whatever is said, and whatever is written, the truth remains that the author never sat at the feet of a master, and we cannot but feel that Abraham Lincoln was inspired when he delivered this address and his second inaugural, both of which are the purest gems of English literature.

I desire to disabuse the minds of the rising generation in the belief that Abraham Lincoln scribbled the address on his way to Gettysburg. Mrs. Andrews in her book, "The Perfect Tribute," has tried to impress upon the minds of the people, in the pages of her book, (so much of which is fiction) that on account of the silence of the audience at the close of the address that the people were so impressed with the address that they neglected to applaud, and which she calls "The Perfect Tribute." The fact of the matter is: People came to hear the President, many of whom had never seen him and much had been written concerning him, and some came to hear him on account of the love they had for him, while others came for the contempt they had for him, and it took him less than two minutes to deliver his address after he began. The people had hardly settled down to listening when he sat down and people were disappointed. There were only a few on the platform who seemed to grasp the beauty of the speech. The papers in this country made no comment upon it until they saw the comment the newspapers of England had made and it was then and not before that the American people woke up to the fact that the address of President Lincoln at Gettysburg was a classic.

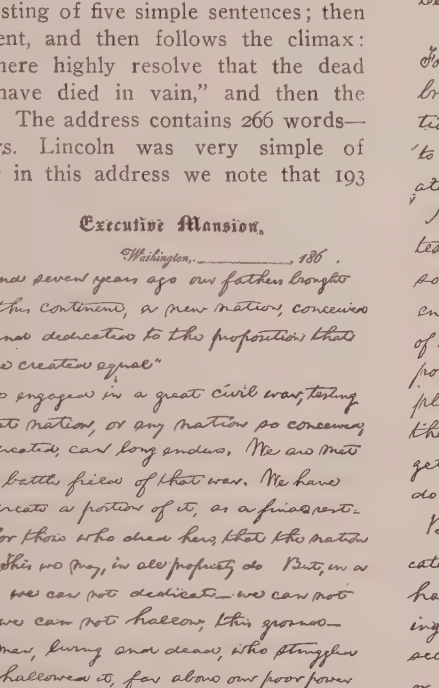
Mr. Lincoln was not a good extemporaneous speaker. He was not seen at his best as such, and he carefully prepared all his addresses, writing and re-writing, interlining and striking out a word here and a word there, until it suited him. The first half of the address had been written at Washington, and the last half after he came to Gettysburg, where he was the guest of Judge Wills. Mr. Seward, who was the scholar of the cabinet, was also present at Gettysburg and was entertained at another home, and after Lincoln had completed the writing of his address he sent it to Mr. Seward for his inspection, and the address was delivered as Mr. Lincoln had written it.

We find the Gettysburg address in the textbooks of our schools as a model of good English, and it ought to be an incentive to the young men of our country, who have not the means to secure a high school or college education, that they can accomplish much by applying themselves properly and making proper use of their time, for Abraham Lincoln was self-taught, self-made, and his address delivered at Gettysburg has no peer in the English language. A great many term it an oration, but it was not so intended. It was simply intended as a short address after the oration of Mr. Everett, who had made great preparation and who occupied about two hours in delivering his oration on that occasion. It has, of course, all the elements of a classic oration, but, being so brief, it can only be called an address.

The committee who had charge of the arrangements of the dedicatory ceremonies of the Gettysburg cemetery, desired the president to be present, and the invitation by Judge David Wills was as follows: "It is the desire that after the oration, you as chief executive of the nation, formally set apart these grounds to their sacred use by a few appropriate remarks. It will be a source of great gratification to the many widows and orphans that have been made almost friendless by the great battle here, to have you here personally; and it will kindle anew in the breasts of the comrades of these brave dead, who are now in the tented field or nobly meeting the foe in the front, a confidence that they who sleep in death on the battle-field are not forgotten by those highest in authority; and they will feel that, should their fate be the same, their remains will not be uncared for. We hope you will be able to be present to perform this last solemn act to the soldier dead on this battle-field."

The reader will note that Lincoln was not expected to make a long address, but simply "a few appropriate remarks." But in the remarks so few, how much the little address contained. It had all the elements of an

elaborate and finished oration: exordium, argument, climax and peroration. The exordium, consisting of five simple sentences; then the argument, and then follows the climax: "that we here highly resolve that the dead shall not have died in vain," and then the peroration. The address contains 266 words—1150 letters. Lincoln was very simple of speech, for in this address we note that 193



Executive Mansion.

Washington, _____, 186 .

Four score and seven years ago our fathers brought forth, upon this continent, a new nation, conceived in liberty, and dedicated to the proposition that "all men are created equal"

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of it, as a final resting-place for those who died here, that the nation might live. This we may, in all propriety do. But, in a larger sense, we can not dedicate—we can not consecrate—we can not hallow this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here; while it can never forget what they did here.

It is rather for us, the living, to stand here, we here be dedicated to the great task remaining before us—that, from these honored dead we take increased devotion to that cause for which they here, gave the last full measure of devotion—that we here highly resolve these dead shall not have died in vain; that the nation, shall have a new birth of freedom, and that government of the people by the people for the people, shall not perish from the earth.

MANUSCRIPT LINCOLN TOOK TO GETTYSBURG.

words have but one syllable each. 48 words have two syllables each. 17 words have three syllables and 8 words have four syllables each. Little did Lincoln think that his address would become famous, for he states in his address: "The world will little note, nor long remember, what we say here." How modest he was. The speech is known wherever the English tongue is spoken.

Address delivered at the dedication of the Cemetery at Gettysburg.

Four score and seven years ago, our fathers brought forth on this Continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived, and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives, that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate—we can not consecrate—we can not hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.

Abraham Lincoln

November 19, 1863.

THE FOURTH COPY, MADE FOR BANCROFT.

I cannot conceive where Mrs. Andrews got her authority that the address had been scrib-

bled on a piece of scrap paper that Lincoln picked up from the floor of the car while the men were sitting around him talking; excepting that she gathered it from newspaper items, for it is not an uncommon statement and I believe it was first started by Ben. Perley Poore, the Washington correspondent, who has written so many other reminiscences of public men, and many of which reminiscences originated in his fertile brain.

There are three versions of authority for the Gettysburg address:

First:—The original autograph manuscript draft, written by Mr. Lincoln, partly at Washington and partly at Gettysburg.

Second:—The version made by the shorthand reporter on the stand at Gettysburg, when the President delivered it, which was telegraphed and was printed in the leading newspapers of the country on the following morning.

Third:—The revised copy made by the President a few days after his return to Washington, upon a careful comparison of his original draft, and the printed newspaper version, with his own recollections of the exact form in which he delivered it.

It would be well for the student, or any one who takes an interest in matters concerning Lincoln, to read "Lincoln at Gettysburg" by Clark E. Carr, and "Gettysburg and Lincoln" by Henry Sweetser Burrage, and also the article by Mr. Nicolay which appears in the February, 1894, number of the Century Magazine. The two books mentioned above should be read by all for there is much food for thought within their covers.

Dr. C. W. Foss, of Augustana College, Rock Island, Illinois, in a lecture to his class, on the Gettysburg address, said:

"It was said of a painting of Polyxena by Polygnotus that 'She carried in her eyelids the whole history of the Trojan war.' And, indeed, it may be possible for a great artist or thinker to compress the picture of a whole age into a mere point. Thus did Lincoln in his memorable Gettysburg address concentrate into a few sentences a whole century of our nation's history. For what the United States was to contribute to mankind and to civilzation during the first century of its existence Lincoln has here set forth with a comprehensiveness, a depth, and a simplicity which challenges the admiration of the whole thinking world.

"The origin, the principles and the purposes of our government are first set forth. These principles were entirely new in the history of government, and the attempt to put them into operation was to a great extent an experiment. In the course of a few score years these principles were put to a severe test. A great world contest was fought out. The question at issue was whether a 'government of the people, by the people, and for the people' could long maintain itself. Not only we of the North and our brethren of the South were interested in the issue of that contest, but, indeed the whole world, and races and nations yet unborn. As the issue was so momentous no sacrifices could be too great, and the nation poured forth its best blood upon the sacred altars of its many battlefields. The honored dead had already consecrated their final resting places, and Lincoln called upon the living to dedicate themselves to the great work, that the nation might be preserved and that the principles and blessings of liberty might not be lost to the world.

"In this brief address Lincoln has given us an epitome of our history and presented the important facts of its two chief periods—the formation of our nation and Government and the preservation of the same—the period of Washington and that of Lincoln himself."

His Heart's Desire

(*Continued from page 15.*)

ister of the Gospel, Helen, a minister to sick humanity, might go out to distant lands, and together do a noble work for the Master. "Do you really mean it?" he spoke very quietly, but intensely.

"I surely do," and her look carried conviction, as well as her tone.

"My heart's desire and prayer to God for Israel is, that they might be saved," he quoted very reverently.

* * * * * *

For those who are never satisfied with the ending of a story, let us add that, after completing the course at the seminary and being ordained to the Gospel ministry, in the church were he started his first Junior League, the Rev. Paul Cecil and Mrs. Helen Dahl Cecil, M. D., were solemnly set apart for work in the foreign field and sailed for India. The reports which came back spoke eloquently of the wonderful work which they accomplished and both fully realized "His Heart's Desire."

THE END.

Luther League Topics

2d Sunday after Trinity. June 1, 1913.

Homes for Orphans and Aged

Psalms 82:3; 71:9-18; James 1:27.

James writes with inspired practical wisdom: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." The fatherless and the widows—the care of these have a claim on our Christian charity. Legislation in a number of States has been enacted providing pensions for mothers. The Church has its homes for the orphan and the aged. These eleemosynary institutions have been increasing.

"Defend the poor and fatherless; do justice to the afflicted and needy; deliver the poor and needy" is in line with the provisions of the Hebrew economy. Today the Jews are noted for their benevolence, and they have many institutions of a charitable character.

The Lutheran Church has fifty-six orphans' homes with three thousand five hundred and thirty-nine orphans, and property valued at two million nine hundred and seventy-nine thousand and forty-nine dollars. Our church also has thirty-six homes for the aged with nine hundred and ninety-one old people, and property valued at eight hundred and ninety-three thousand dollars. She also has eleven home-finding societies. This shows her interest in this phase of the Church's work. Every synod of our Church has some such institution in which her people are interested. Almost every section of our great country has such an institution. There has been a growing interest in this work. We recommend a study of this subject by synod and locality in which our Leagues are situated.

Questions for Study.

1. What interest does your congregation take in this benevolent work?

2. What provision has your synod made for orphans and aged people?

3. What is the teaching of Scripture respecting the fatherless and widows?

4. What can be done by the Church to awaken interest and secure larger gifts for this cause?

3d Sunday after Trinity. June 8, 1913.

Our Lutheran Theological Seminaries

Job 28:12-28.

Topic reviewed by Rev. Wm. Eckert.

Our text asks, "Where shall wisdom be found?" It answers that it cannot be found in *nature* with the lamp of *learning*. No amount of learning, no shrewdness, no discovery or invention, is sufficient. Many "scholars" who are smart and have great learning are, in spite of it, bad. No riches, no honors and positions, will of themselves benefit a man. Examples of this are seen on every hand. Wisdom is found in God's Word. We need the guidance of the Holy Spirit to so value and use the things of life that they may be turned into the true treasures and riches of soul qualities and character. The fear of the Lord is wisdom. There is nothing so useful to us as to always remember that God is the chief factor in every plan of life, and therefore refer all to Him. We do not need to know *many* things, but to so use what we do know that it accords with God's plan. Thus every one, in every station of life, can have this wisdom.

The Bible is the revelation of God. The minister is the interpreter of the Bible. The seminary is the preparer of the minister. They are not schools of culture, or general learning, but technical schools whose only object is to train ministers.

The necessity of seminaries is seen in this: (1) We need *leaders* in religion as well as other things. They must be especially trained. We would not allow a quack doctor to treat the sick body of our loved ones. Shall the minister who "cures" the soul be less qualified? (2) Education leads the world. What our pupils in our schools are thinking today is sold in the market tomorrow, or practised in the near future. But our educational system confines its work to sharpening the intellect and neglects the character. It makes learned, shrewd, polished pupils, but often at the expense of righteousness. There is no education, in the Christian sense of the term, without morality, and no morality without Christ. Only Christianity can contribute this part to our educational system. It alone can develop an all-around character. Therefore, we need the seminary and minister. (3) The people in the pews are better educated today

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 35 by Luther League Review, Box 876, New York, N. Y.

than ever before; we must have ministers who can keep ahead of them. (4) The State *will not* and *cannot* supply this need. *We must.*

The seminary is the powerhouse of the Church. It is to the world what the electric light plant is to the street car or lighting system—it furnishes power. The minister is to the world what the rails are to the train—bounds that they should not pass over to destruction; guidance in safety, leading to joy. History shows that wherever the religious schools have prepared a godly and efficient ministry there the people prospered. Compare Israel's history in its relation to Elijah's school of the Prophets; the blessings following the "school of the twelve Apostles," with Jesus as their teacher; the success of missionary enterprises at home and abroad that placed a training school in their program and aimed at raising of a native ministry.

The seminary is the *t aining school* for ministers. The great need today is MEN. The seminaries have a message to give to the world. They contribute the men trained in holy things. The progress and efficiency of the Church and the good of the world depend most largely on the men in the pulpit. They must be *leaders;* they must *know;* they must know *how.* On them will depend everything. No number of people in the pew, or learning, or money, will answer. The man in the pulpit determines every phase of the church's activity. The kind of seminaries we have determines the kind of preachers we will have in the next generation. These seminaries are our only sources of supply; we dare not neglect them or hamper them in their work. The Church which has the most and brightest and holiest boys today in its seminaries is the growing Church of tomorrow.

We can give *ourselves,* young men, to this work. Can you give God a good reason tonight why you should not continue in school and go to the seminary? If you cannot go, send your proxy. Give the *money* that will support the school, and some young man who can go, but who has no means. Remember the seminary in your will. Pray for us; pray for young men to offer themselves.

—♣—

4th Sunday after Trinity. June 15, 1913.

The Joys of the Christian Ministry

Luke 10:17-24.

Topic reviewed by Rev. Paul W. Koller.

Our lesson speaks of the seventy disciples whom Christ had sent out to spread His Gospel, and who now return full of the joy their work has brought them. It was the first effort in the Christian economy to evangelize the world, and shows that the world must be evangelized by human agency. The progress of Christianity largely depends upon consecrated human activity. No higher honor can come to any man than a commission from Jesus to go before His face and prepare hearts or cities or nations to receive Him. There is no higher or holier calling than that of the Christian ministry. There is no nobler or more blessed work than that of saving souls and helping men and women to live better lives. The Christian minister's work is not easy. It is full of problems, difficulties, and sometimes requires the undergoing of great hardships. Many have given their lives for the Master whom they serve. But, on the other hand, it has its great and compensating joys—such joys as those who have not tried to serve Christ and their fellows can never fully understand.

These joys are—

1. *Personal Joys.*

That is, to every true minister there come a great number of things that bring him happiness because of his personal touch with his work. The warm friendships he forms among people who have been helped by his efforts; the devotion of his people, who come to love him for his earnest counsel and self-sacrificing labors in their behalf; the respect and regard of the community in which he not only preaches the way of life, but lives after the pattern of his Master—all these things bring to a minister real joys which are not to be despised. True, they are not to be compared with the greater joys that reach deep down into the very fiber of one's being and send him joyfully to the hardest task. But they are real joys, nevertheless, and part of his happiness.

2. *The Joy of Doing the Master's Will.*

Every one who has given his life to Christ is eager to do that which will please Him. Scripture is very clear as to what will please the Lord. Christ speaks of it again and again. "Ye are my friends, if ye do whatsoever I command you." John 15:14.

Now, the great command of Christ is, "Go ye into all the world and preach the Gospel to every creature." This great commission Christ has given us, and He expects us to obey it. With humanity's need resting upon His heart He urges His followers to go tell

men of the Way of Life. To obey that command of Christ is to have the supreme joy of knowing that we are doing His will. Those who serve Him in this way find no task too hard, no sacrifice too great. They, like the disciples of old, count it a joy to suffer even for Him who died for them.

3. *The Joy of Helping Humanity.*

Next to the joy that comes from knowing that we are doing the Lord's will comes the great happiness that is to be found in helping others. Here the Christian ministry is rich in deep and abiding joys. The world about us is full of sorrow, misery and sin. Many are going down to shame and death. We who know the power of Christ's atoning work have that which can save even the vilest. We who have known the love of Jesus know that which can transform the evil and wash away the stain of guilt. To bring this knowledge of Jesus and His love to lost men and women; to see hope light up their faces, and their lives change from evil to good, is to know the greatest joy that can be known this side of heaven.

If there are any young men among those who read these words, who have a desire to serve Christ and their fellows in the way that will do the most good and bring the highest joys of life, let them enter the Christian ministry.

SUGGESTED QUESTIONS.

1. Can suffering and joy go together?
2. Is Christianity a religion of joy?
3. What was the great joy of the seventy spoken of in our Scripture?
4. Should a minister think of the joys of his work as an aid to better service?
5. Why should young men enter the ministry?

5th Sunday after Trinity. June 22, 1913.

The Later German Immigration

Isaiah 63:7-19.

Topic reviewed by Rev. Geo. H. Trabert, D.D.

During the Revolutionary War immigration from Germany fell off. At the beginning of the nineteenth century the life of the Church was at a low ebb. The influence of French and German rationalism was playing havoc with the faith. Most of the fathers of the earlier period had died.

A reaction toward a more positive faith was awakening in Germany, which received special impetus when King Frederick III of Prussia, in 1817, formed the so-called Prussian Union, attempting by a royal decree to unite the Lutheran and Reformed churches. This set earnest minds to thinking. The decided Lutherans protested in many ways. Many would not recognize the union, but, as a matter of conscience, clung to their confession. This helped to stimulate emigration to America.

In 1820 only 999 German immigrants reached America, while twenty years later—in 1840—30,904 arrived. In 1839 the Rev. Johannes A. A. Grabau, who had been imprisoned for a year in Germany because of his outspoken Lutheranism, emigrated with 1,000 adherents, sailing from Hamburg in July of that year. The greater part of the colony settled in and around Buffalo, N. Y. Four churches were organized, and Martin Luther College was established. From the foundation here laid the Buffalo Synod was formed in 1845.

In the same year when Grabau and his Prussian adherents reached their future home, another movement started from Saxony which entered the West via the Gulf of Mexico. The Rev. Martin Stephan was a powerful preacher in Dresden. He was intensely pious and clung with fervent zeal to the Lutheran confessions. Being closely watched by the authorities, he gathered a band of six ministers and eight hundred souls, who consented to follow him to America from religious motives.

They sailed from Bremen November 13, 1838, in five vessels, one of which was lost, while the rest reached New Orleans in January, 1839. A few of the colony settled in St. Louis, under the pastoral care of the Rev. A. H. Walther; the majority settled in Perry County, Missouri, forming several parishes under three pastors. When in 1841 the elder Walther died in St. Louis, his brother, the Rev. C. F. W. Walther, became his successor. He not only laid the foundation, but became the renowned leader of the Missouri Synod.

In October, 1839, in Perry County, Missouri, Mr. Walther started an institution of learning, having three candidates for the ministry, whom he knew when a student at the University at Leipsic, as associate teachers. When he moved to St. Louis his work in the institution was necessarily discontinued. In 1849 the institution was moved to St. Louis and he became the first theological professor. This was the seed from which sprang Concordia Theological Seminary, St. Louis; the institutions at Fort Wayne, Ind.; Springfield and Adison, Ill., and other places.

In 1844 Dr. Walther founded the "Lutheraner," which fell into the hands of other faithful German Lutheran pastors who were at isolated places or in connection with synods which had little sympathy with strict Lutheranism. This attracted a number from different parts of the West to the Missourians, and in 1847 the Missouri Synod was formed.

In the meantime immigrants came from Germany in increasing volume. In 1850 about 83,921 arrived. Many of these settled in the East, but a large number penetrated westward to the very frontier. The Rev. Wilhelm Loehe, of Neuendetelsau, in Bavaria, looked with intense interest on the work of the Missourians. He sent a number of pastors from the missionary institution he had founded. In fact, the early rapid growth of the Missouri Synod was largely due to the missionary zeal of Loehe. But the insistence of Missouri upon entire submission to their views in matters non-essential compelled Loehe to withdraw from their support, which led to the organization of the Iowa Synod.

In 1853 the Rev. H. C. Grossman founded the theological seminary of the Iowa Synod at Dubuque, Iowa. From a very small beginning, by virtue of the ever increasing immigration and of the great missionary zeal in hunting up the German settlements throughout the West, the Iowa Synod has had a very rapid and healthy growth.

In the meantime immigration was pouring into Wisconsin, and in 1849 the Wisconsin Synod was organized under the leadership of the Rev. J. Muehlhauser, who the year previously had been sent from the East as a missionary to Milwaukee.

6th Sunday after Trinity. June 29, 1913.

Church and State

("The Fourth.")

Romans 12:1-4.

Topic reviewed by Rev. Paul W. Koller.

In America the Church and State are separate, and we pray that they may always continue to be so. The welfare of both is, as we believe, best promoted by this relation. But they are not entirely independent of each other. The State sees to it that the Church is unhampered and not oppressed by those who would work her hurt; while the Church contributes her share in the State's integrity and greatness by helping to make her citizens good citizens and her greatness true greatness.

It will be profitable at this service, in honor of Independence Day, to think of some of the ways in which the Church helps our nation and makes our country, as we believe it to be, the finest land to live in on the face of the globe. The Church teaches and stands for—

1. *The Things that Upbuild Character.*

There is much that passes as patriotism that counts but little for the nation's welfare. True patriotism does not consist entirely in carrying flags, making speeches, or setting off fireworks on the Fourth of July and other national holidays. These may be evidences of a patriotic spirit that flames in the breast, but they are not necessarily patriotism. Patriotism is something deeper than that. It lies in the spirit and the action that concerns itself with the nation's welfare, and does what it can to promote the nation's highest good. So the Church can be said to be doing patriotic service when it stands for those things which upbuild the characters of our people. The Scripture saith, "Righteousness exalteth a nation, but sin is a reproach to any people." The history of many nations has shown this to be true. Our worst foes today are those forces that would lower the moral and spiritual condition of our people, such as intemperance, lack of chastity, greed of gain, infidelity, political and commercial dishonesty. Against these relentless war should be waged. This the Church of Christ is doing constantly and faithfully. A great many good people do not appreciate what the Church is doing for the nation by her teachings of righteousness and her stand for the observance of the Lord's day.

It is time to be done with partisanship, self-seeking and reckless merry-making and devote more energy than we have ever done before to the development in the rising generation of those virtues of sobriety, sturdy principle and high endeavor which made the fathers and founders of the Republic great.

2. *The Spirit of True Liberty and Equality.*

Liberty and equality for all were the inspiration of our nation's birth. That spirit of liberty and equality are threatened today, however, by the moneyed interests on the one hand and anarchy on the other. Neither of these forces teach or foster true liberty, though they prate much about it. It is the Church of the Lord Jesus that today is teaching and fostering the real spirit of freedom and equality, for she teaches the freedom of the human soul before God and an equality

that not only demands the right, but is willing to serve for the best interests of one's fellowman.

3. *The Word of God.*

This book we know as the Bible has not only been the word of life to individuals, but it has been the guide of nations. The nations that have been the greatest in a true sense and lasted the longest have followed the Word of God.

In America today it is the Church that is holding fast to and teaching men to follow the guidance of the Word of God. America has been made largely what she is by the Bible. It is the book that lifts up the nations. It is the book that is reverently kissed by the President when he assumes the duties of his office. It is the book that stands in court as representing the fear of God. The Bible is the book that has made our homes what they are when at their best. It was read upon the landing of the Pilgrims; it was read at the organization of the colonies; it has been part of our truest and best national life.

If we would maintain our progress and grow strong in those things which make for true greatness, then we must keep God's Word in honor. This the Church of Christ is doing.

QUESTIONS.

1. What are the dangers of a union between Church and State?

2. Is a true Christian usually a true patriot?

3. How can the State help the Church?

4. Should the Church be concerned with the affairs of the nation?

5. How can the Church best help the State?

June 1, 1913.

Homes for the Orphans and Aged

Psalms 82:3; 71:9-18.

HINTS FOR LEADERS.

Hymn 7 (from League Hymnal).
Psalm 41 (read responsively). Gloria Patri.
Scripture Lesson: Psalms 82:3; 71:9-18.
Prayer by pastor or president of League.
Hymn 22.

Remember that Christianity alone of all religions cares for orphans and aged.

Have Scripture passages read bearing on the care of the poor and the orphan.

Ask several members to answer the following questions: 1, How many orphanages in the Lutheran Church in the United States? (See Year Book.) 2, Tell something about the orphanages in your own Synod. Show pictures. 3, How many homes for aged in the Lutheran Church in the United States? 4, How many connected with our branch of the Church? Show pictures. Give a brief account of each. 5, What can our League do to bring help and happiness to the orphan and the aged?

Recitation bearing on the orphan or the aged.

Have some one read hymn, "Caddo," by Doddridge:

"Fountain of Good, to own thy love
Our thankful hearts incline."

Closing hymn, 24. Lord's Prayer.

June 8, 1913.

Lutheran Theological Seminaries

Job 28: 12-28.

HINTS FOR LEADERS.

Hymn 36 (from Luther League Hymnal).
Psalm 24 (read responsively). Gloria Patri.
Scripture: Job 28:12-28.
Prayer, or collect for "The Ministers of the Word."
Hymn 62.

College of Prophets in Old Testament: At Ramah, I Sam. 19:18-20; at Bethel, II Kings 2:3-8, 15; at Gilgal, II Kings 4:38; elsewhere, II Kings 6:1 ff.

Christ trains the Twelve to preach. Mark 3:13-19; Matt. 10:1-42, parts.

History of theological seminaries connected with your Synod. Assign one seminary only to any member. If possible, show pictures of buildings.

Total number of students and professors in all Lutheran theological seminaries in United States. (See Luther Year Book.) Hymn.

Brief addresses or papers: (a) Importance of increasing the number of students in our seminaries. The pastor. (b) How can this be done? President of League. (c) Christ's plan of increasing the number. Luke 10:2. Two or three prayers. (d) Will financial reasons keep any sincere man from entering ministry?

Hymn 208. Lord's Prayer. Benediction.

June 15, 1913.

Choosing a Vocation

Isaiah 6:1-8.

HINTS FOR LEADERS.

Instrumental music. Psalm 72.
Gloria Patri. Hymns 70, 68.
Scripture Lesson (read by leader). Hymns 151, 159.
Prayer. Hymn 166.
Remarks by the leader.
Remarks by superintendent of Sunday School.
Special music (previously arranged for).
Summarize discussion in Topics.
Summarize discussion in REVIEW.
Remarks by pastor summing up.
Lord's Prayer. Hymn 147. Benediction.

June 22, 1913.

The Later German Immigration

Isaiah 63:7-19.

HINTS FOR LEADERS.

Hymn 43 (from Luther League Hymnal).
Psalm 46 (read responsively). Gloria Patri.
Scripture: Isa. 63:7-19.
Prayer. Hymn 45.

Presentation of topic. The last Sunday in March we had for our subject: "Early German Lutherans in the Middle Colonies"; and the last Sunday in April, "The Salzburgers in Georgia." Our topic today follows logically.

Arrange for brief papers on the following subjects: (a) The large number of German immigrants from 1840 to 1890. (See Luth. Cyclopedia, Art. "Immigration," p. 242, latter part. Also Trabert's Church History, p. 405 and onward.) (b) The part the Germans have had in building up the Lutheran Church and Lutheran institutions in America. (c) Tell about some of the German Lutheran strongholds in the United States. Hymn, "A Mighty Stronghold is Our God." (d) What is the wise course concerning the language question?

Special music, solo or quartet.
Hymn 161. Lord's Prayer. Benediction.

June 29, 1913.

Church and State

HINTS FOR LEADERS.

Opening and closing services from the Luther League Hymnal.
Hymn 206. Psalm 100. Gloria Patri.
Collect. Hymn 136.
Scripture Lesson: Romans 12:1-14 (to be read by leader).
Summarize discussion in the Topics.
Summarize discussion in the REVIEW.
Special music (previously arranged for).

Extracts by different members from some of the addresses of the Convention of the Luther League of America in Albany, as found in the December, 1912, number of REVIEW. (Previously arranged for.)

Closing Service.—Hymn 135. Lord's Prayer. Benediction.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
C. ELVIN HAUPT, Lancaster, Pa.
J. M. REYNOLDS, Valatie, N. Y.

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Luther League Review,

P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second Class Matter. Publication Office, 216-218 William Street, New York

Editorial

The silver anniversary of the birth of the Luther League has been celebrated in various places. To many it is a surprise that the movement has been so long in the Church. Its vitality has been remarked. Its soundness of principles, its practical contributions to the work of the Church, and its building power have been noted. The constructive features of the League have been brought out and made the subject of favorable comment by speakers. We are now facing the future with a purpose to establish a corps of more efficient helpers for every department of the Church in its congregational life. Efficiency is the business need of the day. Said a successful business man to us: "How hard it is to get any one 75 per cent. as efficient as the head of the business." Efficiency is equally an asset in the Church. To train and equip men and women for Church work is a great and laudable undertaking. To make these trained and equipped men and women efficient as the business world counts efficiency is an even greater achievement. The League has a work for itself in the future in giving the Church efficient workers.

The boy in the springtime has a waning love for books. Spring fever turns the boy's fancy lightly away from books with a desire for lighter employment. The teacher will note this. Until vacation time this will present a problem that will test a teacher's qualification to hold, guide, direct, and control the boy, and keep him with manly grit steady at his work. As the grass gets greener, the buds swell, the birds multiply and the sun grows warmer, school becomes irksome, more irksome, most irksome—intolerable in extreme cases. It is for the teacher to help limit the degrees. She, too, may feel a certain poetic and traditional tendency, and if so, the better understand the case of the boy. Why not try to understand this feature of a boy's nature?

Springtime in the schoolroom is doubtless a trying time for the teacher. The need of the most tact, patience and wisdom is manifest, and these may be cultivated by an appreciation of that irresistible power that tugs at the youngster's mental strings, and makes him wish to do anything else than study. But it was ever thus, so that perhaps the teacher may find it to an advantage as well as the pupil's to vary the code of rules and the method of discipline to suit the languid influences of the season. If this seems difficult, it certainly will prove less so than to make over the character of boyhood in springtime.

Endowment of power from on high was Christ's promise to His disciples before His ascension. In His parting from them the Master told them they should receive power after the Holy Ghost was come upon them. John

had baptized his disciples with water. Jesus would baptize His disciples with the Holy Ghost. In that power they should be witnesses unto Christ in Jerusalem, in Judea, in Samonia and unto the uttermost parts of this earth.

This promise was literally fulfilled on the Day of Pentecost. It was a marvelous phenomena that attended the accomplishment of the promise. It was a promise in accordance with prophecy. Long before Joel had said Gold would pour out His Spirit upon all flesh. This was fulfilled and Christ's word of promise was made good. It marked the birth of the Church. There was a harvest of ingathering. It propelled the gospel, and its propulsive power has carried evangelical missions into every quarter of the world. The energy of the Divine Spirit manifested at Pentecost is in the Church, and while men talk in certain quarters of the waning power of the Church, quietly, but steadily, it spreads its conquests over men's hearts and lives into every quarter of the world—a silent, unobtrusive, but irresistible power like the motion of the glacier—unseen but sure—no human power can check.

The recurrent question is, "How shall we get back our older members as they drop out?" This is the constant question in all young people's organizations. It is not how can we regain the careless and indifferent, but the question is one concerning the older members. The question presents a fact and a problem. There are several ways of looking at this. The members you have left range probably from fifteen to twenty-one years of age. Why, then, try to get the older members back, if they will go? Is it not better to put forth your energy and time and work with the members you have? Face the fact and the problem. The work on the older members is not lost. The Church somewhere and somehow reaps the reward in scores of indirect ways, and is better and richer in lay service because of the young people's work. Besides, you have not lost all your older members. Again, there is an opportunity in the younger members. This is gain to balance the loss. This brings us face to face with a fact. No other church work is like the young people's work. For example, in Sunday school work there is constant change in the material upon which you work, but there the workers are not liable to similar changes. In young people's work it is different. Not only are the young people for whom you are working changing rapidly, growing up, marrying, moving away, and making all manner of changes, but likewise the workers themselves are in so many instances undergoing identically the same process of change. It is, therefore, no easy matter adjusting one's thinking to a situation where we train workers to proficiency only to pass them on, and then are compelled to begin all over again with new and untried people. This seems to be one of the facts and problems of young people's societies. But to meet the problem of the older members we know of nothing better than the provision made in the "Model Constitution" found in the Handbook, viz.: The Co-operating Member. Many older members can be retained in interest and advice and many features of the work by this provision. Many of your older members are so circumstanced that they cannot accept the duties of full members, but are willing to render financial or other valuable service. Why not retain such older members as co-operating members? It seems practical. It seems worth while. It ought to be worth a trial.

Mr. J. B. Oakleaf, who furnishes the Lincoln article in this number of THE REVIEW, was a member of the Pittsburgh Convention in 1895 to organize the Luther League of America. Mr. Oakleaf is one of the four greatest living collectors of Lincolniana and is an authority on the subject.

This issue of the REVIEW appears as a Canadian number. The articles have been prepared by men who are acquainted with Canada and her life.

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IOWA

(*Continued from page 34.*)

—The Luther League of Iowa will hold its annual convention in the First Church, Cedar Rapids, Rev. C. W. Maggert, D. D., pastor, on May 22 and 23.

—The Tri-City District Luther League held its quarterly convention on March 24 in Grace Church, Rock Island, Rev. I. O. Northstein, pastor. The church was crowded to the doors and enthusiasm prevailed. A good program had been arranged. Mr. August N. Brissman, president of the League, presided. A number of students from Augustana Theological Seminary were present and enjoyed the convention. Mr. C. T. A. Anderson, treasurer of the Luther League of America, was the speaker of the evening. After the regular convention program a social hour was spent, at which Mr. Anderson entertained the company for an hour.

NEBRASKA

—The third annual convention of the State Luther League of Nebraska will be held in the German Lutheran Church, Grand Island, Neb., on June 11, 12 and 12, 1913.

Any society of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, within the State, whose admission shall be recommended by the executive committee is entitled to membership in the State League. Each society so admitted is entitled to two delegates. They may send any number of visitors.

If your society is not a member of the State League, please take action making application for membership and fill out and promptly return the enclosed application blank to the president, Rev. F. C. Schuldt, Fremont, Neb.

The convention will begin on Wednesday, June 11, at 8 p. m. The following is a portion of the convention program:

President's annual report and address; address by R v. J. H. Karpenstein, Wayne, Neb.; address by Rev. C. B. Harmon, North Platte, "What Shall I Do?"; address by Rev. J. A. Koser, Nebraska City, "My Duty to the Local Church"; address by Rev. S. de Freese, Verdon, "Possibilities and Responsibilities of Lutheran Church Work in Nebraska"; address by Rev. O. D. Baltzly, Ph. D., Omaha, "Religion in Every Day Life"; address by Rev. A. Spieckerman, Princeton, "Loyalty to Our Church." Rally and banquet, Thursday, June 12, 7:30 p. m.

Send your credentials to Miss Elizabeth Toedter, corresponding secretary, Hastings, Neb.

Those expecting free entertainment should notify Rev. G. W. Michelmann, Grand Island, Neb., the pastor loci, not later than June 1.

For further information write either to the president or secretary, F. C. Schuldt, president Luther League of Nebraska; Bertha Elsasser, secretary Luther League of Nebraska, 3002 South Twenty-third street, Omaha, Neb.

NORTH CAROLINA

—The Luther League of St. James' Church, Concord, Rev. C. P. MacLaughlin, pastor, celebrated the twenty-fifth anniversary of the Luther League by a suitable service on the evening of April 20. The pastor gave a very interesting outline of the plan and methods of work of the Luther League.

OREGON—WASHINGTON

—The convention of the Bi-State Luther League will be held at Columbia Beach, Ore., about September 20.

—The two Luther Leagues at Astoria, Ore., observed the twenty-fifth anniversary of the League with Mr. Melvin S. Thompson, president of the Columbia District League, as the speaker; the Luther League of St. James' Church, Portland, had Mr. W. S. T. Deer as its festival speaker, and at St. Paul's Church, Vancouver, the pastor, Rev. W. I. Eck, delivered the anniversary address.

—Rev. W. C. Drahn, pastor at La Grande, Ore., has proposed to his young people the idea of organizing a Luther League.

CANADA

—The annual convention of the Canada Luther League will be held at Port Colborne, Ontario, May 24.

—The Luther League of the First Lutheran Church, Winnipeg, Rev. P. E. Baisler, B. D., pastor, which has a membership of about fifty, is considering the purchasing of a pipe organ to be presented to the church.

—The Luther League of the First English Lutheran Church, Berlin, Ontario, Rev. M. J. Bieber, M. A., pastor, recently organized, reports a membership of thirty-one.

Our Churches and Institutions

In Some of Our Large Cities

New York.

—Mr. E. F. Eilert, editor of The Luther League Review, has been honored by Mayor Gaynor in appointing him a member of the Board of Education of the city. He has been president of the Washington Heights District board for eleven years.

—Mr. I. S. Runyon, of the editorial staff of The Review, has been confined to the house for some days on account of sickness. He hopes soon to resume his usual activities.

—Rev. J. B. Remensnyder, D. D., president of the General Synod, has been reappointed chairman of the Commission on Peace and Arbitration of the Federal Council of Churches.

Philadelphia.

—Rev. Jacob Fry, D. D., professor of homiletics and pastoral theology in Mt. Airy Seminary, Philadelphia, Pa., celebrated the sixtieth anniversary of his ordination on April 5.

—Rev. Dr. C. Armand Miller, formerly of New York City and Charlestown, S. C., and well known to Luther Leaguers generally, was installed pastor of St. Mark's Church, this city, on April 6.

Chicago.

—The Swedish Immanuel Lutheran Church, Rev. E. K. Jonson, pastor, recently celebrated its sixtieth anniversary.

—Salem Church, Rev. C. E. Hoffsten, pastor, commemorated its forty-fifth anniversary.

—Trinity Swedish Church, Lake View, Rev. Gottfried Nelson, pastor, has observed its thirtieth anniversary.

Washington.

—St. Paul's Church, Rev. John T. Huddle, pastor, observed its seventieth anniversary on April 13-15.

—Mr. Cornelius Eckhardt, of the Washington Evening Star, recently underwent an operation for appendicitis. He is again at his desk, being auditor of the Star. Mr. Eckhardt is one of the early members of the Luther League and retains his interest in the work.

—Rev. C. P. Wiles closed his pastorate at Keller Memorial Church, this city, on March 30, and has taken up his work as editor of the General Synod Sunday school literature at Philadelphia.

—Rev. S. T. Nicholas, of Middletown, Pa., has been elected pastor of the Keller Memorial Church, to succeed Rev. Charles P. Wiles, now editor of the Lutheran Publication Society.

Pittsburgh.

—Rev. George J. Gongaware, D. D., pastor of the First Lutheran Church, Pittsburgh, in which the sessions of the convention of the Luther League of America were held in 1910, was married on March 27 to Mrs. Elizabeth B. Geissinger. Dr. Gongaware will, on June 1, take charge of St. John's Church, Charlestown, S. C.

Buffalo.

—Lightning struck the tower of St. John's Lutheran Church on April 18, damaging the tower and the newly renovated organ to considerable extent.

Albany.

—The congregation of the Church of the Redeemer, Rev. Ernest M. Grahn, pastor, which recently celebrated the twenty-fifth anniversary of its organization, has decided to begin the work of building its new church in the near future. It was in this church that the last convention of the Luther League of New York State was held.

Minneapolis.

—At a meeting of Zion Swedish Lutheran congregation, this city, $9,000 was pledged by the members to pay off the church debt.

General.

—The catalogue of Gustavus Adolphu College, St. Peter, Minn., for 1913-1914, recently issued, shows an enrollment of 348 students, 186 male and 162 female. Wittenberg College has also issued its new catalogue, showing an enrollment of 826 students, a gain of eight over last year. Muhlenberg College, in its 1913 catalogue, recently issued, reports 306 students, including 104 in the preparatory.

—The congregation at Catasaqua, Pa., of which Rev. Charles L. Fry, D. D., former literature secretary of the Luther League of America, is pastor, celebrated its fortieth aniversary on April 20.

—The largest organ in the world has recently been installed in St. Michael's Lutheran Church, at Hamburg, Germany. It is a five manual instrument. It has 165 speaking voices, 12,173 pipes. The organ is 55 feet high and 48 feet wide, and is a magnificent and imposing instrument. It took three years to build. The instrument, which cost an imminense sum of money, was paid for by the Godefroy family.

—A. P. Soderqvist, of Burlington, Ia., a well known layman, recently deceased, bequeathed $500 each to the Home Mission and Foreign Boards of the Augustana Synod.

—Miss Pauline Smith, Jenero, Ohio, left a bequest of $3,000 in her will to St. Paul's Church, of which she had been a member. The amount is to be used in the erection of a new parsonage.

—President R. B. Perry, of Midland College, announces the gift of $1,000 from a friend for the Seminary Endowment.

—Rev. F. N. Swanberg, president of the Nebraska Conference, Augustana Synod, died on April 16 at Holdrege, Neb., aged fifty-nine years.

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Pastor Swanberg had been actively identified with the work of Emmanuel Hospital, Omaha, Neb.

—Rev. and Mrs. I. N. Augustine, of Green Island, Neb., celebrated their sixtieth wedding anniversary on April 18. Pastor Augustine, although now retired, has been for many years an active pastor in Nebraska.

—A pure white marble altar in beautiful design was consecrated in the Church of the Ascension, Savannah, Ga., on Sunday, April 6. The memorial is the gift of the children of the late Henrietta Quint to her memory. Other memorials, including candelabras and baptismal font, are to be installed later.

—The new church building of the Church of the Redeemer, Kingston, N. Y., Rev. H. E. Snyder, pastor, will be consecrated this month (May). The new chimes, a gift of the Sunday school costing $5,000, were rung for the first time on Easter Sunday.

—President Hoover, of Carthage College, recently delivered a strong address on "A Study in Life's Ideals," before the Luther League of Quincy, Ill.

—Dr. W. A. Granville, president of Pennsylvania College, is to be one of the speakers at the Seventh International Woman's Summer School of Home Missions, held at Northfield in July.

—The Brotherhood of Andrew and Philip (Interdenominational) celebrated its twenty-fifth anniversary May 4. This organization was the pioneer Brotherhood movement for local churches. It has taken root in twenty-four denominations and is said to have encircled the world.

—The annual convention of the Luther League of New York State will be held in Syracuse, July 15, 16 and 17. A strong program is being prepared and a large attendance is expected.

Business sessions and the evening session on July 15 will be held in Zion's Church, Rev. H. G. Dattan, D. D., pastor. The evening session on July 16 will be held in St. Peter's Church, Rev. H. M. Schroeder, pastor, while the rally meeting will be held in the new First English Church, Rev. W. M. B. Glanding, pastor. Delegates wishing hotel or boarding house reservations made for them should correspond with Rev. John Wittekind, 416 Prospect avenue, Syracuse. Credential blanks may be obtained of the chairman of the credential committee, Mr. W. L. Bradt, 27 Moffatt avenue, Binghamton, N. Y.

—

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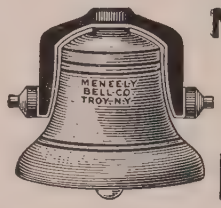

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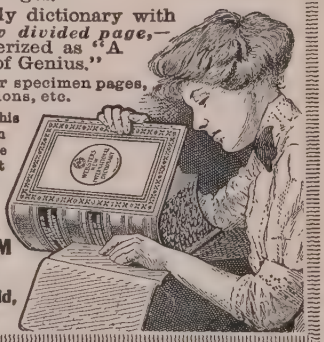

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Conducted by I. S. RUNYON

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Luther League of America
Statement No. 5

From March 1 to March 31, 1913.

GENERAL FUND.	
L. L. of St. Paul's Church, Spring Grove, Pa..	$5.00
Minnesota State League	54.90
L. L. of Grace Church, Roxborough, Phila., Pa.	3.30
Memorial Parish Society, Pittsburgh, Pa.....	2.00
DONATIONS.	
L. L. of Grace Church, N. Tonawanda, N. Y..	5.00
L. L. of St. Mark's Church, Lancaster, Pa....	1.00
Y. P. S., First Swedish Church, Moline, Ill....	10.00
L. L., Christ's Church, Pittsburgh, Pa.....	5.00
Total for March.....	$86.20
Previously reported	619.87
Total receipts	$706.07

Disbursements for March.....$106.55
Total disbursements 576.23
682.78

Balance on hand..... $23.29

Respectfully submitted,
C. T. A. ANDERSON,
Treasurer L. L. of America.

Chicago, April 5, 1913.

New York City District.

—The silver jubilee of the Luther League was celebrated at its birth place, within the very walls that inclosed and sheltered its cradle, on Monday evening, April 21. The auditorium of old St. John's Church, on Christopher street, Dr. John J. Young, pastor, was nearly filled with people, among whom were not a few who were active in the movement at the beginning, or prominently identified with their local societies when the "Central Association" was formed.

At the meeting in the auditorium Dr. Young presided, and addresses were delivered by Rev. J. B. Remensnyder, D. D., LL. D., of St. James' Church, and Rev. George C. F. Haas, D. D., of St. Marks' Church, the only two ministers of this city who serve the same congregations when the League was formed, and William C. Stoever, Litt. D., president of the Luther League of America.

On account of the unique positions occupied by these men in reference to the League, as well as the prominent places they hold in the Church itself, their addresses on this occasion have more than ordinary significance, not only to the workers in this locality, but to the wider circle of the whole Luther League in America and in the world abroad. For this reason a somewhat extended synopsis of each address is given below:

"THE PURPOSE AND PROMISE OF THE LUTHER LEAGUE."

Junius B. Remensnyder.

I congratulate the Luther League on the attainment of its twenty-fifth anniversary. And that it is still in the glow of active life, is shown by the inspiring throng of Leaguers who confront me. The purpose of the organization of the Luther League was threefold.

First, its aim was the advancement of religion and the kingdom of God, especially through the agency of the Church of its members, the Evangelical Lutheran.

Second, its purpose was to organize young Lutherans, to band them together, and to increase their devotion and efficiency as children of their ecclesiastical mother. This made the League an agency of prime importance. Youth is the impressionable age, and if religion is to mold the life, its roots must take deep hold in the early years. And if our Church is to be a factor of usefulness and power in the religious world we must ensure the devotion and lasting fidelity of our youth.

A third purpose of the League was to call out and develop lay activity. The League works in harmony with and under the supervision of the pastors, and it is chiefly managed and carried forward by laymen. The effect of this is to acquaint laymen with the needs of the Church, and to fit them to aid pastors in bearing its responsibilities. It also naturally develops the abilities of talented laymen and equips them for leadership.

As an instance of this we need but point to the president of the National Luther League, W. C. Stoever. What a practical force for progress he has made himself by his guidance and inspiring addresses at so many gatherings of young Lutherans. This has cost him large sacrifice, which had this society never been founded, he would not have thought he was ever able to make.

When we come to consider the definite work of the Luther League I should say that it was to equip our young people with an intelligent knowledge of their Church. This is a thinking and a reading age. Our faith in our Church must be more than a blind devotion, or it will soon be knocked out of us in the generous rivalry of Protestant Churches. It is, too, an era of adroit skepticism. Hence it is of vital importance that our young people be able to give a rational answer for their profession of Lutheranism.

Now, along with literary and social features, every true League makes it a point to have reading circles and themes for study, which

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acquaint our youth with our distinctive doctrines, and with their thorough harmony with Scripture. The strength and glory of our Lutheran system of faith are impressed upon them. Then they also learn to read Lutheran literature. The Luther League Review occupies a field of great value in this educational process.

Church love is another marked feature of the work of this society. Said Charles Lamb, "I never disliked a man except one whom I did not know." To know one's church is to love it. As we are fond of the mother who cherished us in the home, so should we be devoted to the spiritual mother, who bore us in her loving arms to the altar and fold of Christ. And such intense love for our Church is not bigotry. Said Phillips Brooks, "He loves the universal church the best, who loves his own church the most." It is not so much numbers but loyalty that tells. One young Lutheran, loyal, burning with enthusiasm, and ready to sacrifice, is worth a hundred who are apathetic.

So, I ask our young Lutherans to show an ardent church love. Give to your church a single hearted devotion.

If you are intelligent, talk and speak for it. If you have social position, don't leave your church, but seek to give to it refinement and social recognition. If you become wealthy, shower upon it your benefactions, so that its church edifices, its universities and theological seminaries, and its Home and Foreign Missions may rank with those of any other. And if you marry out of the church, bring either your husband or your bride into the Lutheran Church. Further, this organization promotes Lutheran unity. In its constitution it overleaped the bars that separated the great Lutheran bodies, and acknowledged all who sincerely professed generic Lutheranism. The Luther League first brought together in the same fellowship, and on the same platforms, representatives and leaders of many types of Lutheranism. This has been one of its really momentous achievements. We know that in unity there is strength. United we stand, divided we fall, is an indisputable maxim. Strands are stronger in a cable, notes are sweeter in a chord, colors are fairer in a rainbow, and Christians are mightier and lovelier when bound by the tie of unity.

No church has so little reason for divisions as ours. With a common origin, a common confession, a common and glorious history, why should we suffer the contentiousness of narrow minds to defeat our usefulness and to cloud our future by separatism. Let the Luther League everywhere labor that we may have a common faith, a common Book of Worship, a common Hymnal, a common church and chancel architecture, and one common world-wide church organization. Then and then alone will Lutheranism be able to take the part which I firmly believe Providence designs for her, the leadership of the mighty evangelical hosts of Protestantism.

Finally, stupendous as is this task, it is also a no less splendid and inspiring opportunity. The Luther League has contributed notably to this grand consummation. May it go forward, with growing energy, and it will write a new and notable chapter in the history of the American Lutheran Church

ADDRESS BY GEORGE C. F. HAAS.

When first asked to speak on this occasion I sought to be excused, not from any lack of interest in the League, but on the ground that I had in recent years not been in active touch with the larger work of the League. I may, therefore, be pardoned if, having been urged to accept, my remarks are chiefly reminiscent. It scarcely seems twenty-five years to me since the movement to unite the Lutheran Young Men's Societies in New York began. I can hardly realize that almost twenty years have elapsed since I sat during my vacation-time before a well-worn old square piano in a farm house in Wayne County, Pa., with the words of Mrs. Cassidy's hymn before me, trying to concoct a tune for them, the Luther League Rally Hymn. But these years have not passed in vain. The Luther League has accomplished something and stood for something that we may be thankful for and proud of. It has proved a means of information and education for our young people as to what the Lutheran Church is and holds. It has spread among them a knowledge of the history, the doctrines and the activities of their Church. It has accomplished a great deal in awakening and nourishing in them a sense of loyalty to their Church. Where formerly many of our young people especially almost hung their heads in shame when they thought that they were only "Lutherans," many have now learned to lift them up in justifiable pride in consideration of the great and glorious inheritance left to them. It has awakened and inspired our young Lutherans to work in and for their Church, to devote their interest and their strength to its causes.

Indirectly I believe that a great deal of the credit for the phenomenal growth of English Lutheran Churches during the past two decades belongs to the Luther League and the spirit it has awakened. I am free to say, that I am glad and proud of what the League has stood for apart from any visible attainments. It is to its credit that it has pursued proper methods, methods recognizing the authorities and the traditions of the Church. It has minded its own

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business and not meddled in Church politics. It has tended toward a closer union among Lutherans, but not by exalting forms and organizations, but recognizing the true basis of all unity in the agreement upon the essentials of the faith. For all this we rejoice and give thanks to God. From this, too, we take courage in looking into the future. This will not be without its problems and its difficulties.

Let me remind you of but one thing that might spell danger. Of those who were the founders and the first workers in the work of the League, some have already passed from among us; those then in the lead have grown twenty-five years older and, more and more, others are taking, and will take, the place of the founders and pioneers. There is always in all organizations a danger that the rising generations may not know Joseph as did the old. Guard against this. Continue on the old foundations in the old methods, and we may be assured of success and growth by the blessing of the Almighty. This I wish from the bottom of my heart.

ADDRESS BY DR. STOEVER.

While this is a time of congratulation, the twenty-fifth anniversary of the organization of the Luther League in this city and in this Church, yet it seems to me that this ought to be an evening of thanksgiving to God, who has prospered this movement, has raised up workers in the Church, and has helped in the instruction of the young people in better things, for to Him belongs all the glory. The past has been so well set forth by those who have preceded me that it is unnecessary to speak of that. It is equally unnecessary to talk of the future, for we live in the present. Our time may be short. Before tomorrow our lips may be sealed in death, or our bodies possessed of infirmities which will not permit us to do any work. Now is the time, and therefore three needs are specially presented for the Leaguers' consideration and action:

First—Consecration—that is, "the setting apart for God's service." We talk of consecrating ministers, churches and missionaries, but how rarely we speak of the consecration of church members to this work. The Hebrew meaning of the word for consecration, I am told, is "the filling of the hands," the idea being that when a man is consecrated to His work, God fills his hands with those things which are necessary for his success in the work. We think of the consecration of Livingstone, the centennial of whose birth we are just celebrating, of our own day, who for twenty-five years was the leader in Muhlenberg Mission in Africa, and of all our missionaries in India, China, Japan, and other places, all noble examples. We need the study of the Bible, and prayer, continuous prayer, for our perfect consecration.

Some one has recently suggested the following set of Beatitudes for the churches, and they are given as a hint to our Luther Leaguers:

Blessed is the man whose calendar contains prayer-meeting nights.

Blessed is the man who is faithful on a committee.

Blessed is the man who will not strain at a drizzle and swallow a downpour.

Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.

Blessed is the church officer who is not pessimistic.

Blessed is the man who loves the church with his pocket as well as with his heart.

Blessed is the man who is generous to his neighbor in all things except the application.

Blessed is the man whose watch keeps church time as well as business time.

Second — Conscientiousness — faithfulness in every duty laid upon us as Luther Leaguers. A colored girl who was converted was asked how she was different after she came into the Church. "Why," said she, "I sweep in the corners now." She felt that she had been remiss, and that she must do her whole duty, even in sweeping the corners. A teacher writing of his Indian boys says that they set an example to our American boys even in the playing of ball, because they take no mean advantage of the adversary. Remember the Lord's promise: "Mine eyes shall be upon the faithful."

Third—Confidence in our Leader Jesus Christ:

Our eyes are holden that we do not see
How patiently He stands, how lovingly,
The while we pause, affrighted at the way,
Ere we have crossed the threshold of the day,
The fulness of the joy He'd have us know
Ofttimes we miss, because we are so slow
To trust him, even when we hear him say,
"Fear not; lo, I am with you all the way."
Sometimes He lifts the veil and lets us see
How close beside He stands to you and me.
Ah! then we know it is His hand, His touch,
Moves this and that, that hinders overmuch,
And learn, at last, unfalt'ringly to say,
I know He will abide with me today.

When William Booth, as a young man, attended a meeting at which an infidel spoke, who, among other things, said: "If I believed in the Lord Jesus Christ as the Christians say they do—I do not and you do not—I would not rest day or night until I had tried to bring every man with whom I come in contact to this Saviour." The effect of that speech was so great upon Booth that he determined he would give his life to the saving of men, even those who were the lowest in this world, and that caused the organization of the Salvation Army with him as its head.

And if we are thoroughly consecrated to our work, and conscientious in the doing of it, with full confidence in our Leader Jesus Christ, then comes the result, namely, conquest. Jesus Christ said, "Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. I have set thee to be a light," and if we are whole-hearted Christians, then the light which comes from Him must shine everywhere. In a square in a Greek city was erected a statue of a girl, beautiful in proportions, perfect in every way. A little slave girl, with unkempt hair, worn and torn garments, was seen looking intently upon this statue. The next day she came with her hair

combed, another day with the rents in her clothing neatly sewed; at each time she was seen before that statue she showed an improvement, until there was no fault to find in her appearance. Gazing upon Jesus Christ, and copying Him, we certainly must be faithful, and the Lord has promised that he that is faithful shall be made ruler of others, and shall be acknowledged at the last day as worthy of admission to Heaven to be with Him forever.

After the service in the church was concluded the company gathered about tables in the spacious upper room of the parish house, where light refreshments were served. Here Rev. John Kopp, president of the Luther League of New York City, introduced Mr. Andrew Busch as toastmaster. Mr. Busch was the first president of the district organization. Mr. Busch read this message:

"Mr. Andrew Busch: Greetings and most hearty congratulations to you and all participating in the silver jubilee. May the Luther League grow and prosper in the future as it has in the past to the glory of God in the upbuilding of His Church and betterment of its members. Fraternally yours,

A. J. D. WEDEMEYER."

Toasts were responded to by Mr. E. F. Eilert, A. M., Mr. George D. Boschen, Mr. William H. Rose, Mr. I. Searles Runyon, all of whom have served terms as president of this District League, and Rev. Luther M. Kuhns, of the Luther League of America. This was a notable gathering in League annals, and doubtless will leave its impress upon the minds of Leaguers and others who were present. Some new notes were struck which may start whole chords vibrating and awaken new and wider interest in the Luther League.

Brooklyn District.

—The Luther League of St. Matthew's Lutheran Church, Clarence C. Dittmer, president, will produce the operetta "Sylvia" at the Bedford Avenue Y. M. C. A. on May 23, 1913. The League is looking forward to a very successful entertainment. Albert Farrington, of New York, is coaching the company.

Albany and Susquehanna District.

—The Luther Leagues of Albany managed the concert recently given in Centennial Hall by the Muhlenberg College Glee Club.

—St. John's Luther League gave a reception to the newly confirmed April 3.

Mohawk Valley District.

—At a meeting of the Luther League of the G rman Lutheran Trinity Church, Troy, pastor John E. Duerschner, held March 7 the membership campaign between the rival groups closed. The winning group, of which Mr. J. Jordan was leader, brought in twenty-two new members, and the losing side brought in twenty-one new members. Mr. A. Duerschner was leader of this group. It has been a spirited contest for the past two months. The society now has 102 members. It was decided to have a strawberry festival in May and to give $50 toward recarpeting the church. Thursday, April 17, the League gave a farewell reception to Mr. Rudolph Reglin, a faithful member of the League and a member of the church choir who left Saturday for Detroit, Mich.

NEW JERSEY

—A Luther League with a membership of thirty was recently organized in Christ's Church, Camden, Rev. W. J. Huntsinger, pastor.

PENNSYLVANIA

—The Luther League of St. Luke's Church, Easton, Rev. A. M. Stump, pastor, has purchased and donated a piano for the use of the Sunday school.

—The Luther League of St. John's Church, Boyertown, secured the active membership of every one of the thirty-eight members of the 1913 confirmation class. A reception was held on April 8, at which time Rev. Dr. W. L. Hunton delivered his lecture on "Makers of History."

—The Luther League of the church at Wrightsville; Rev. G. William Millar, pastor, observed the twenty-fifth anniversary of the organization of the Luther League on April 18. The address was delivered by Rev. P. George Sieger, of Lancaster.

—The Luther League of St. John's Church, Boyertown, Rev. A. M. Weber, pastor, gave their annual reception to those confirmed on Wednesday evening, April 9. The League and members were addressed on "Makers of History" by Rev. W. L. Hunton, of Philadelphia. St. John's has a large number of young people who are very active in the work of the congregation.

—The Luther League of Trinity Church, Ephrata, Rev. J. W. Smith, pastor, tendered a reception to the newly confirmed members of the church during the week following Easter.

Greensburg District.

—The Junior Luther League of St. James' Church, Legonier, Rev. C. A. Naumann, pastor, conducted the service on Easter Sunday evening, rendering a very edifying service of readings, recitations, solos and songs.

Pittsburgh District.

—The Luther League of St. John's Evangelical Lutheran Church, East Liverpool, Ohio, is in a growing and enccuraging state, adding new members each meeting and doing nice local and district work. At the recent business session $10 was given toward the Church Extension Fund of the Pittsburgh Synod. During Lent a series of devotional meetings were held by the League which were well attended and interesting. The officers for the year are: S. Luther Gilbert, president; John Schneidmiller, vice-president; Nettie Hetzel, secretary; Henry Schneidmiller, treasurer; Nettie Hetzel, organist; Erla Blower, assistant organist; S. Luther Gilbert, librarian; Walter Habenicht, assistant librarian.

OHIO

—The eighteenth annual convention of the Luther League of Ohio will be held June 25 and 26 in the First Lutheran Church at Springfield, Rev. C. E. Gardner, pastor. Let each League be sure to arrange in ample time for full representation.

—The young people of St. Paul's Church, Pleasant City, have reorganized their Christian Endeavor Society as a Luther League. There

are seventy-five members and the League has assumed the support of a native worker in India.

The Luther League of Harmony Church, Hartford, is also a reorganization of a Christian Endeavor Society. It consists of about fifty members, eighteen of whom read The Review. Rev. J. Walter Bressler is the faithful pastor of the parish consisting of both the above mentioned congregations.

—Both the Luther League and the Junior League of St. John's Church, Sulphur Springs, are prospering. On April 20 the hour for the evening church service was given over to a celebration of the twenty-fifth anniversary of the Luther League. The pastor, Rev. C. G. Stacy, spoke of the benefits to our Church of the Luther League and literature and educational system. "The Opportunity of the Leaguer" was the subject of a paper by Mildred Snyder. A chorus was sung by the Juniors. The officers of the Junior Luther League recently elected are: Arthur Ulmer, president; Willard Shuck, vice-president; Mary Scott, recording secretary; Bartlett Stacy, corresponding secretary; Zelno Butturff, treasurer, Mable Fralick, historian.

Cleveland District.

—Bethany Luther League entertained the City League of Cleveland on the twenty-fifth anniversary of the founding of the Luther League. Large delegations attended from the other churches. Plans for intervisitation and a union picnic were adopted. The address of the evening was given by Rev. M. C. Havice, pastor of Lakewood Lutheran Church. A pleasant social hour followed under the direction of the Bethany League. The Lutheran young people of the city are learning to know one another and to co-operate for the welfare of their beloved Church.

—The young people of First English Lutheran Church, Tiffin, Rev. Chalmers E. Frontz, pastor, have reorganized the Christian Endeavor Society as a Luther League, adopting the League model constitution and literature.

INDIANA

Northern District.

—The spring convention of the District Luther League of Northern Indiana will be held in Mt. Zion's Lutheran Church at Lagrange, Ind., Rev. J. M. Weber, pastor, on Tuesday, May 6.

—A Luther League has recently been organized in St. Peter's Lutheran Church, Millersburg, Ind., Rev. H. C. Summers, pastor. Much interest has been manifested in the work of the League and a bright and prosperous future is looked forward to. New members are being added at each meeting. The League was represented at the late convention at South Bend and admitted to membership.

—On Friday evening, December 13, the Luther League of the Holy Trinity Lutheran Church of South Bend held a mock trial in the Colfax school building on "The Case of Jennie Brice," as published in Everybody's Magazine. The League won the third State prize, the sum of $25.

ILLINOIS

—The annual convention of the Luther League of Illinois will be held at Morris, July 17 to 19.

—The Luther League of the Church of the Redeemer, Aurora, Rev. G. Cowles Smith, pastor, has recently been reorganized and is now engaged in raising a fund to apply upon the debt of the congregation.

Chicago District.

—The Luther League of the Moreland Church, Rev. T. C. Thompson, pastor, celebrated the twenty-fifth anniversary of the Luther League with a special service April 24, at which Mr. C. T. A. Anderson was the principal speaker. This League has about ninety members and is very active in the work of the Church.

—A Luther League was organized in the English Lutheran Church at Woodstock on Sunday evening, April 6. A large attendance was present and a splendid program was given under the direction of Rev. Roger C. Kaufman, pastor of the church. Mr. C. T. A. Anderson, treasurer of the Luther League of America, being the principal speaker.

(*Continued on page 26.*)

The Stranger on the Sill

Between broad fields of wheat and corn
Is the lowly home where I was born;
The peach tree leans against the wall,
And the woodbine wanders over all;
There is the shaded doorway still,
But a stranger's foot has crossed the sill.

There is the barn—and, as of yore,
I can smell the hay from the open door,
And I see the busy swallows throng,
And hear the pewee's mournful song;
But the stranger comes—oh! painful proof—
His sheaves are piled to the heated roof.

There is the orchard—the very trees
Where my childhood knew long hours of ease,
And watched the shadowy moments run
Till my life imbibed more shade than sun;
The swing from the bough still sweeps the air,
But the stranger's children are swinging there.

Oh, ye who daily cross the sill,
Step lightly, for I love it still;
And when you crowd the old barn eaves
Then think what countless harvest sheaves
Have passed within that scented door
To gladden eyes that are no more.

Deal kindly with these orchard trees;
And when your children crowd their knees
Their sweetest fruit they shall impart,
As if old memories stirred their heart;
To youthful sport still leave the swing,
And in sweet reverence hold the spring.

The barn, the trees, the brook, the birds,
The meadows with their lowing herds,
The woodbine on the cottage wall—
My heart still lingers with them all.
Ye strangers on my native sill,
Step lightly, for I love it still.

—Thomas Buchanan Read.